

لَا إِلَهَ إِلَّا مُحَمَّدُ رَسُولُ اللَّهِ

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The Ahmadiyya Movement

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the True and Real Islam and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

THE LONDON MOSQUE,

63 Melrose Road,
Southfields,
London, S. W. 18,
England.

THE AHMADIYYA MOVEMENT IN ISLAM

Sufi M. R. Bengalee, M. A.,
56 E. Congress St.,
Suite 1307,
Chicago, Illinois,
U. S., America.

MOSLEM MISSION, THE AHMADIYYA

1419 Roosevelt Ave.,
Indianapolis, Ind.,
U. S., America.

THE AHMADIYYA MOSLEM MISSION, 913 Woodland Avenue, Kansas City, Missouri.

U. S., America

THE AHMADIYYA MOSLEM MISSION, 537 Hendrie Street, Detroit, Michigan.

U. S., America

THE AHMADIYYA MOSLEM MISSION,

2008 Wylie Avenue,
Pittsburgh, Pa.,
U. S., America

THE AHMADIYYA MOSLEM MISSION, 928 W. 7th Street, Cincinnati, O., U. S., America.

THE AHMADIYYA MOSLEM MISSION, 216 S. Euclid Ave., Dayton, Ohio.

U. S., America

THE AHMADIYYA MOSLEM MISSION, 5311 Woodland Ave., Cleveland, Ohio.

U. S., America

THE AHMADIYYA MOVEMENT.

Gold Coast, West Africa,
Commercial Road,
Salt Pond.

THE AHMADIYYA MOVEMENT.

Rose Hill,
Mauritius.

THE AHMADIYYA MOVEMENT.

Box No. 305, G. P. O.,
Perth, W. Australia.

MALANA ABUL-ATA JULLUNDARI,

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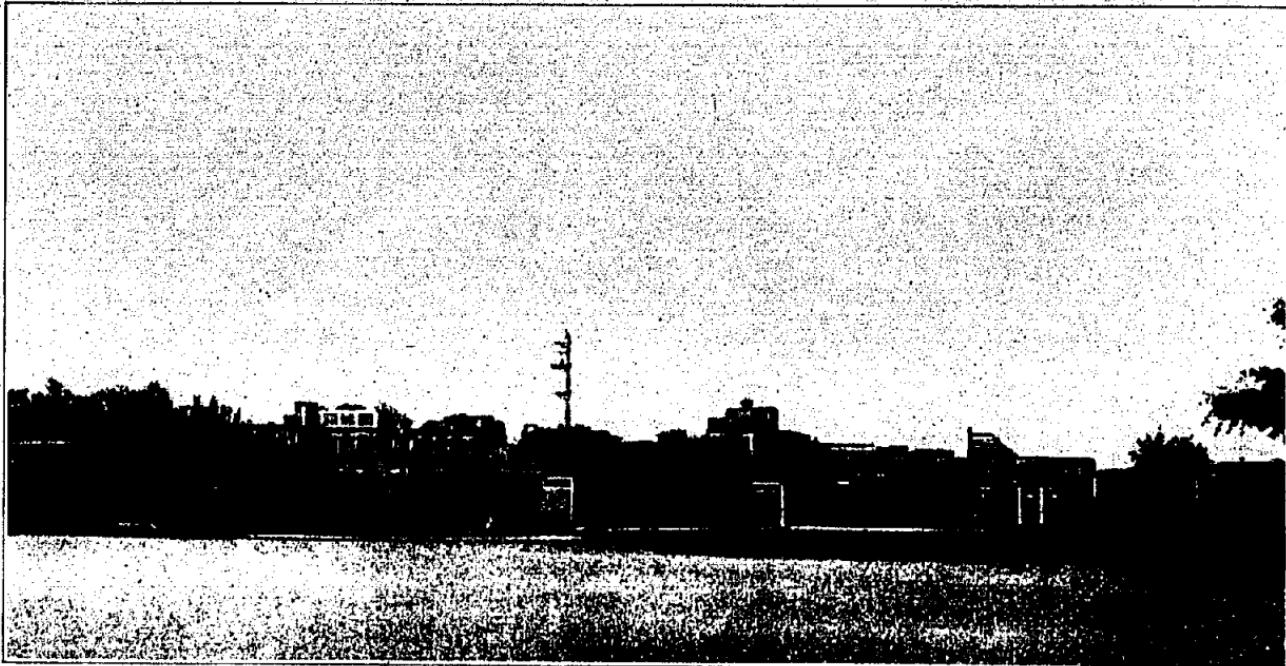
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Qadian Center of the Ahmadiyya Movement in Islam



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 إِذَا الَّذِينَ عَنْدَ اللَّهِ مُسَارِعُونَ

Four Verses from the Holy Quran

Transliteration

Allahu Noorus-Samawati wal Ardh. (XXIV-34)

Innalladheena Qaloo Rabbuna-llahu thummaстаqamo tatanaz-zalu alaihummalaikatu alla takhafoo Wala Talizanoo wa abshiroo bil Janinatillatee Kuntum too-adoon, Nahru Awliau Kum fil hayatid-duniya wa fil Akhirah. (XLI-30)

Wa minannasi man-yashri nafsa-hu Ibtigha-an maradhatillah Wallahu Ra-usum bil Ibad. (II-203)

Man amila Salihin min Zakarin aw untha wa hua innuminum fala inhiyayannahu hayatan tayyebatan wala najziyawna-hum ajrahum bi ahsani ma knoo yamaloon. (XVI-97)

Translation

God is the light of the heavens and the earth. (XXIV-34)

Those who say "God is our Lord" and are steadfast, the angels descend upon them and say, "Fear ye not, neither be ye grieved and be of good cheer that you will be made heirs to paradise which has been promised to you; We will be Guardians over you in this world and in the next. (XLI-301)

And of mankind is he who sells (sacrifices) himself seeking the pleasure of God and God is merciful unto His servants. (II-203)

Whosoever does good, male or female, is the true believer. Verily him shall we give happy and pure life. And verily we shall give them reward for the best of what they did. (XVI-97)

من احاديث الرسول

The Sayings of the Master Prophet Muhammad

Abdullah Ibn Umar relates how once the Holy Prophet told this little story:—

Three persons, long ago, were journeying through the land. These three stayed for the night in a mountain ravine. In the night a huge stone rolled over the mouth of the ravine and imprisoned the three. The unfortunate men conferred on what was to be done, until they agreed that if they prayed to God, reminding Him of their past good deeds, He might release them.

Then the first man began thus: "O God, my father and my mother are very aged, and I love them so much that I feed them before I feed my children. Once, coming home with my flock after a journey, I found my father and mother asleep. I milked my animals, and with the milk by my side I kept vigil by my parents' bedside till dawn. Then my parents woke up and drank gratefully. Even as I waited for their waking my children clamoured round, crying for food, so hungry were they. O God, if I did this to win Thy pleasure, surely Thou wilt help us in our distress."

Lo! the stone slid back a fraction, not leaving enough space, however, through which to pass.

Then the second man prayed thus: "O God, I had a cousin and she was very dear to me. O God, my passion ruled me, and I wanted to sleep with her. She became most indignant and did not consent. A famine came upon our country, and my cousin came to me for help, as she starved. I reminded her of my desire, and told her that I would give her a sum of money if she would agree to sleep with me. The unfortunate lady agreed. However, just as we made ready, she said, 'O cousin, fear God and do not commit the unlawful act.' With that I set her free and left her. O God, if I have done

Call to Truth

By

Hazrat Mirza Ghulam Ahmad
The Promised Messiah and Mahdi

1836-1908

"The only religion which can now redeem mankind and lead them to salvation is Islam, and the last divine word by which man can find God is contained in the Holy Quran, and the last Divine Law-giver is Muhammad (peace and the blessings of God be upon him!)."

"The Lord of Heaven and Earth has sent me to bring the world back to God and His word and His Prophet, whom they had forsaken, and to preach His word to the nations and to lead them back into His kingdom and to bring those that had become separated from Him; and to give faith to the faithless, eyes to the blind and ears to the deaf; and to heal those whose bodies had been corrupted by leprosy; and to raise the dead; and to awaken those that slumber; and to conciliate those that are disaffected; and to reform those that are corrupted; and to raise those that are fallen; and to look after those that are helpless; and to open the gates of the kingdom of heaven unto those that are rejected."

"Ye men, whatever your religion, the gates of God's

this to seek Thy pleasure, wilt Thou not help us in our distress?"

Lo! the stone gave way a little more, yet there was not enough room through which to pass to the open air.

Then the third man prayed thus: "O God, I had a labourer and I paid him. Once, however, he went away, without wages. In the meanwhile I invested his wages in many ways. Soon I got much wealth and became exceedingly prosperous. Then the labourer returned and asked for his wages. I gave him it, and with it all the wealth I had accumulated from it. He thought I jested, but became assured of my seriousness and took it all gratefully. O God, if I have done this to secure Thy pleasure, wilt Thou not help us in our distress?"

Lo! the stone rumbled, and rolled back, and the three men stepped out and went on their way. (Bukhari)

mercy are open unto you; believe in the one God and obey Muhammad (on whom be peace and the blessings of God!) and the heaven shall shower its blessings upon you and the earth shall bring forth its abundance.

"Ye, who call yourselves Moslems, think not that ye shall please God by your name. God is not pleased by words but by the righteousness of your hearts and by your actions. Purify your thoughts and watch over your actions, for these are the things for which a man is honoured by the Lord. Say not unto yourselves: We are the chosen of the Lord, He will not punish us, but will destroy our enemies. He will destroy you before He will destroy your enemies and condemn you before He will condemn them for ye knew His will and they knew not, and ye were in the Light and knew truth from darkness but they being in the dark knew not.

"Ye Moslems and sons of Moslems! remove the hardness of your hearts and adopt humility for His sake and draw not your swords for the faith; for thus are ye not the elect of the Lord but are condemned by Him, for ye dishonour God and His Prophet and His Book and His Faith to fulfil your own selfish desires and to gain spoil for yourselves; and to feed yourselves you cut the throats of theirs; and you disgrace the name of the Lord and seek honour for yourselves.

"Think ye that the word of God stands in need of robbery and murder to be justified and honoured? Does not even the word of man extort deserved praise from the mouths of men? Why then must ye kill and plunder to compel men to praise the word of God?

"Ye men, ye cannot find happiness in goods and money; but he that looks after the poor and the needy will find happiness, and he that succours the helpless will be helped by the Lord; and he that protects the weak will be guarded in heaven, so that when he sleeps God will keep awake for him, and when he is unguarded God will watch over him; And when he is not aware of his enemy God will fight for him, for out of his limited means he helped God's poor creatures and saved them from destruction. Shall the Lord, then, be miserly with him and shall he shut against him His unlimited treasures?

"And speak not that which is not true, for untruth is a poison, and God accepts the righteous alone. Be honest and shun dishonesty.

Keys to Moral Evolution

By

Hazrat Mirza Bashir-ud-Deen Mahmud Ahmad
(Head of the Ahmadiyya Movement, Qadian, India)

The function of religion is not merely to point out good and bad moral qualities, but also to provide or devise means by the aid of which men may be able to renounce evil and adopt good morals, for without this all our efforts are vain and our research profitless. We give below some of the means as prescribed by Islam for moral improvement.

The first means of moral improvement furnished by Islam is through the manifestation of Divine attributes, without which the attainment of moral perfection is impossible. In everything man stands in need of demonstration, and can easily learn through demonstrations what he cannot acquire through books. In the absence of demonstration all sciences and arts would be lost to the world. Can anyone, for instance, learn chemistry or engineering without the help of experiments and demonstrations?

The same is the case with moral training. Man cannot attain to moral perfection without the help of perfect models and demonstrations. It is necessary, therefore, that perfect models should appear again and again in the world to demonstrate to mankind a life of moral perfection. It is also necessary that these models should themselves be men, for a being that is not human cannot serve the purpose of a model for men. The conduct of such a being cannot encourage mankind to imitation. So we must have perfect men to imitate and such men must appear frequently to enable other men to mould their conduct in imitation of them. Islam claims that such perfect men appear frequently on earth and they are the Prophets and Messengers of God.

This is the only complete perfect means of attaining moral perfection, and all other means are only subsidiary to it, for, the benefits which we can derive from the former are certain, and those that can be derived from any other means cannot be entirely free from the possibility of doubt and error. But as this means cannot be provided by man at his own will and pleasure, Islam has pointed out other means, by the aid of

which a man might discard evil morals and acquire good ones.

The second means provided by Islam for the moral improvement of man, is the method adopted by it in classifying all moral qualities into different grades and stages. By indicating these different stages of virtue and vice, Islam has rendered it easy for every person to ascertain his true position in the moral scale, and to take steps and adopt measures for his moral improvement. At every stage a man has a definite object put before him, which does not appear to him to be impossible of attainment and which, therefore, does not discourage him. For instance, nothing would appear stranger or more hopeless to a man who is so steeped in vice that he does not retain the slightest conception of virtue and morality, than to be told that he must so reform himself as to make virtue a part of his nature and to spend the rest of his life in the service of humanity. The gulf between his present position and that which he is asked to attain to, would appear insuperable, and he would probably despair of ever being a better man. But if we were to tell him that every step taken towards virtue makes him more virtuous and that if he cannot altogether renounce vice he should at least feel ashamed of it, he would eagerly follow our suggestions as being practicable and easily attainable. When he begins to feel remorse and is ashamed of his conduct, we can tell him that he has achieved the first step toward virtue, for the renouncing of the graver forms of vice is also a form of virtue. The encouragement which he derives from this we can use as an aid towards his further progress on the path of virtue. We can next ask him that if he is yet unable to do good, he should at least avoid evil, and should refuse to act upon the evil promptings and suggestions of his mind, and should try that no evil acts are done by him, so that he should not by his evil deeds cause pain or unpleasantness to others. He will find this easier than the first stage, and when he has accomplished this he will be more than ever eager to advance towards virtue and to renounce his former career of vice. His mind will still be full of evil thoughts, but can anybody doubt that he will have attained a certain stage of virtue, for he is constantly advancing towards it and had renounced the greater portion of his vices? We shall then ask him to take the next step and to cleanse his mind of evil thoughts and to shun all impurity and vice. This will surely be much easier for him than the first two stages and when he has accomplished this, his mind will be

like that of a new-born child, a clean plate on which no impression has yet been made. After he is saved from the state of moral degradation, we can next put him to the first stage of morality and lead him on and on to the highest pinnacle of moral evolution.

The third means provided by Islam for this purpose is that it has explained the reasons why good moral qualities should be adopted and evil ones eschewed, so that men, becoming aware of the real nature of these qualities should of themselves be prompted to acquire good morals and to eschew evil ones.

The fourth means provided by Islam for this purpose is to alter the point of view of man concerning some of the evil morals, and to substitute hope for despair in this connection. Many evils are committed by men because they believe that they cannot possibly avoid them. The people who propagate such ideas among their children, lay the foundations of the moral depravity of future generations. A man who does not believe that a certain object is attainable will never strive after it. A nation that believes that its ancestors had exhausted all possible discoveries and inventions is not likely to make a discovery or invention; and a nation that believes that it cannot possibly effect an improvement in its condition is not likely to attempt it. Similarly, people who believe that evil is inherent in them and that they cannot possibly resist it, and that it is impossible for them to achieve moral perfection, are themselves providing the means of their own destruction. The Holy Prophet (on whom be peace and the blessings of God) has laid great stress on this point and has altogether forbidden despair. He says: "When a man says concerning a people that they have been destroyed, he is the person who destroys them." That is to say, no material calamities and misfortunes can be so fatal to a man as the impression on his mind that the door of improvement and progress has been shut upon him. Despair and disappointment prevent a man from making an effort for success and lead to certain failure and destruction. Islam does not countenance the idea that man can ever be debarred from self-improvement and progress, and it has thus opened the door to moral development.

There can be no doubt that man is born into this world with a pure and sinless nature, and however deep he might plunge into sin, his nature retains some of its original purity,

so that if at any time he turns towards virtue, he can discard all his vices, which are all acquired, and can attain to the perfection of virtues, which is inherent in man. Islam has, by putting forward this truth, completely altered man's point of view towards good and evil, and given him hope and courage. Religions other than Islam are either silent on this point, or represent man as entering this world under such burdens that they are enough to submerge him without the additional weight of his own misdeeds.

The fifth means prescribed by Islam for moral reformation appears at first sight to be inconsistent with the fourth, but in reality it is merely supplementary to it. This is the effort which Islam makes to uproot the evil influences of heredity. No doubt man is born with a pure nature, but he also inherits from his parents or remote ancestors certain inclinations towards vice. This statement is not inconsistent. Nature and inclination are two different things. Nature or conscience is always pure. Even the child of a robber or murderer is born with a pure nature, but if his parents possessed an evil mind, he will be influenced by it, and will be easily led away by such thoughts if he subsequently encounters them, just as the children of confirmed invalids are prone to fall an easy prey to diseases from which their parents suffered. Such inclinations and tendencies in the mind of a child are the result of the thought which fill the minds of the parents at the time of copulation. The effect of these thoughts on the mind of the child is in most cases very slight and may very often be overcome by environments and training, but Islam has prescribed a means of turning even such influences into instruments of good. The husband and wife are taught to offer a prayer when they meet each other in private, which runs, "Secure us, O Lord, and our children against evil promptings and evil companions." Apart from its effect as a prayer, this prayer starts a current of pure thoughts in the minds of the parents, even in cases in which they are not ordinarily given to such thoughts, for not only the mere act of prayer but also the words of this particular prayer as well as the concern which most people feel for the welfare of their issue, and the natural desire of all parents that their children should lead pure lives, produce this effect. When, therefore, parents offer prayer for the purity of their children, their own minds are bound to be affected by it and to incline

towards purity and virtue, and as the child is likely to inherit the thoughts entertained by his parents at the moment, he will be saved from inclinations which his parents might have entertained prior to this prayer. The Holy Prophet (on whom be peace and the blessings of God) says:—"Children whose parents offer this prayer at the time of their conjugal relation are saved from the touch of Satan," meaning that they are saved from the evil influences which they were liable to inherit from their parents. This would be so whether the prayer is accepted or not. If it is accepted it will also secure the child against other evil influences.

The sixth means prescribed by Islam for the moral improvement of man is that it has opened ways by which such thoughts enter the mind of man as may excite and quicken in him his natural instinct of virtue. Some of these ways, e.g., prayer, worship, fasting, remembrance of God etc. We will explain here three of those ways:

(a) The first of these is mentioned in the following words of the Holy Quran: i.e., "O, Ye Muslims, keep company with the righteous." (IX:119) It cannot be denied that man is influenced by his environment, and a man who keeps company with the righteous is bound to experience a rapid and wonderful change in himself which draws him towards virtue and helps him to get rid of vices and evil thoughts. Islam lays so much stress upon the effect of a man's company upon his morals, that the Moslems have ever been fond of resorting to the company of the righteous men. They often undertake long and arduous journeys for this purpose and bear separation from their homes and dear ones, and by the help of the magnetic influence of such men they arrive at their goal within a wonderfully short period of time.

(b) The second way for moral improvement is contained in the laws relating to lawful and prohibited things, such as food. We are constantly surprised to find that the world has not yet realised the wonderful truth that a man's morals are deeply affected by the food he takes. On the contrary, the laws of Islam regulating food are criticised as entirely purposeless. The fact, however, that the food one takes affects one's morals can hardly be denied. The Holy Quran says: "O Apostles, eat those things that are pure; and you will be enabled to act righteously."

(c) The third way of moral development devised by Islam is that a child should be subjected to good influences

Toward Islam

By
Sufi M. R. Bengalee

Islam is the most misrepresented and the least understood of all religions. For centuries, this noble faith has

from its infancy. Islam possesses the unique distinction of having appreciated this principle. In other religions it is generally understood that religion ought to regulate the conduct of a child only after it has attained to years of discretion. According to Islam, the injunctions of religion, no doubt, become binding on a child only after it has attained discretion but in matter of habit and routine a child will not be able to conform to the commandments of his faith unless he is trained from his very infancy to act in accordance with them. Accordingly, Islam enjoins upon parents the training of a child from the moment of his birth. As soon as a child is born to a Moslem, the Azan, (i.e., the words used for calling the faithful to prayer) which contains an abstract of the essential doctrines of Islam, is recited into his right and left ear. The recitation of the Azan into the ears of newly-born infant indicates that the discretion of a child grows steadily and gradually from the moment of his birth, and that he does not attain to full discretion at any given moment.

The seventh means devised by Islam for the moral improvement of man is to close the avenues through which sin finds an entrance into the human mind.

Evil, according to Islam, is extraneous to man and enters from outside. The nature of man is pure and loves virtue and abhors vice. Keeping this principle in view Islam has laid down instructions whereby all those avenues by which evil thoughts or vices can enter the human mind have been closed. We are surprised, however, to find, that this psychological truth on which Islam has based these injunctions whereby it has made a material addition to the volume of moral and intellectual debt which the world owes it, has provoked the fiercest opposition to Islam and has failed to receive due appreciation even at the hands of those who value all things by the standard of intellect.

been mercilessly assailed by the Christian missionaries and the misinformed and the preverted western writers as the most militant and spiritually and ethically unedifying religion. The enemies of Islam have painted an extremely dark and gloomy picture of the noble faith with the avowed object of poisoning the minds of the unenlightened western public. Consequently grossest ignorance about and a deep-seated and widespread antipathy against this holy faith and its votaries are to be found among the occidental people.

It is highly gratifying to note that as a result of the rapid growth of contact between the east and the west and through the noble efforts of the Moslem missionaries of the Ahmadiyya movement, the light of Islam is penetrating the western world. Occidental people have begun to have a better understanding of the faith of Islam and its lofty principles. As the veil of misrepresentation, misunderstanding and ignorance is being lifted, people are gradually becoming attracted toward it as though by the law of gravitation. And the west is consciously or unconsciously adopting the principles of Islam. Manifest signs are visible in the horizon, which promise a magnificent future for Islam in the west. The day is not far when the west will find its salvation at the feet of Islam.

In this article, we propose to discuss briefly certain trends of the western world toward Islam.

Divinity or God-head of Jesus, Trinity, vicarious atonement and that man is born in Sin and shaped in iniquity are the important Christian beliefs and doctrines upon which the Christian church is built.

A careful study of the radical changes through which Christianity is passing for a long time, reveals that a considerable portion of the Christians have summarily repudiated the above mentioned traditional and Orthodox Christian beliefs. Beginning with the Unitarian sect, innumerable Christian denominations have sprung up, which flinging God-head of Jesus and Trinity to the winds, have accepted the purely Islamic truth of Monotheism—belief in one and the only God. Like the Moslems, they believe in Jesus as a man and a great prophet, nothing more than that.

Similarly many Christians have realized the absurdity of the doctrine of the vicarious atonement. They have become convinced that salvation of man cannot depend upon the blood

of Jesus. Man has to work out his own salvation by submitting himself to the will of God and through his own good works. This is Islamic belief.

Aside from the ignorant and the blind followers, the upper strata of the Christian faith have recognized the immorality of the monstrous doctrine that man is born in Sin and shaped in iniquity. The truth has dawned upon them that man is born pure and Sinless. Evil is not inborn, innate or natural with man. The sheet of human nature is perfectly clean. This means clearly a great triumph of Islam.

Monasticism is virtue in Christianity—. In sharp and vivid contrast it is vice in Islam. The Holy Quran proclaims, "There is no monasticism in Islam." The Holy prophet Muhammad says, "Marriage is my precept and example. Those who do not follow my precept and example are not my followers." Thus Islam has emphasized and exalted the sanctity of the institution of marriage as the marriage life is the most righteous life.

With the march of progress the Christians had to submit to this Moslem principle which has gained ground in Christiandom with the result that Monasticism has been practically extinguished.

There is no sanction of divorce in Christianity. The Christian Bible says, "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committh adultery." (Math. V-32)

In striking contrast, Islam allows divorce under certain circumstances when it becomes an unavoidable necessity. At the same time, Islam takes every precaution and puts stringent restrictions upon it so that it may not become a menace to the sacred institution of marriage and thus break the home life.

The saying of Muhammad is deeply significant in this regard. The Holy Prophet says, "Of all *lawful* things, divorce is the most abominable."

So Islam allows divorce but puts a great check upon it with its wise laws and teachings. The result is that there is no marriage and divorce problem in the world of Islam.

For centuries, the Christians have brought accusation of blasphemy against Islam on account of its sanction of divorce.

It is not possible to oppose the law of nature which is the law of God forever. The Christians had to admit defeat at

the hands of Islam in this particular. Most of the Christian governments were forced to annul the indissolubility of marriage and to adopt the Islamic principle of divorce by laws, though without the wise and effective restrictions of Islam. The result is that the pendulum has swung to the other extreme and divorce has become so common that it has shaken the very foundations of the whole social structure. Here again, Islam scores another great victory.

The contribution of Christianity toward removing the great evil of drinking is next to nothing. On the contrary, the New Testament furnishes abundant warrant for indulgence. Jesus' drinking of wine gives it the stamp of sanction. Islam has put absolute veto on all intoxicants. The success of Islam in eradicating this evil is unparalleled. Since its dawn, wherever Islam has gone, drinking has vanished.

The Christian world has come to recognize that drinking is a great stumbling block to the growth of civilization. There is a universal condemnation of this giant evil. America adopted the law of prohibition. Though it met with complete and tragic failure it set a noble precedent in impressing upon the world the supreme importance and utmost necessity of adopting the Islamic law of prohibition.

This is a flagrant admission of the moral superiority of Islam and a great step forward toward the noble faith.

The main problem of our generation is the economic paralysis which is deeply rooted in concentration of wealth. This is fast driving the so-called civilized world toward Islam which alone holds the key to the solution of the vexed economic disorder. By its law of inheritance, by its ban on interest and by the institution of Zakat or poor rate, Islam removes the evils of capitalism and effects an rapprochement between capital and labor.

There has awakened a tremendous consciousness for wide and equitable distribution of wealth all over the world. The recent American proposition of share-the-wealth tax plan tells the same story. This share-the-wealth proposition is the nearest approach to the Islamic institution of Zakat or poor rate, according to which two and one-half percent of all kinds of surplus wealth of every individual is to be collected by the state and spent exclusively for the welfare of the poor and needy.

All the above mentioned examples are sure indications of the swift drift of the world toward Islam.

Mohammed, the Desired of All Nations

By
Manly P. Hall

Mohammed, the Prophet of Islam, "the Desired of all nations," was born in Mecca, A. D. 570 and died in Medina, A. D. 632, or in the eleventh year after the *Hegira* (Hijrah).

In his youth Mohammed traveled with the Meccan caravan, on one occasion acted as armour-bearer for his uncle, and spent a considerable time among the Bedouins.

With the passing years Mohammed attained marked success in business and when about twenty-five years old married one of his employers, a wealthy widow nearly fifteen years his senior. The widow, Khadijah by name, greatly fascinated by Mohammed, resolved to retain the young efficient manager for life. Khadijah was a woman of exceptional mentality and to her integrity and devotion must be ascribed the early success of the Islamic cause. By his marriage Mohammed was elevated from a position of comparative poverty to one of great wealth and power, and so exemplary was his conduct that he became known throughout Mecca as "the faithful and true."

Mohammed unhesitatingly sacrificed both his wealth and social position in the service of the God whose voice he heard while meditating in the cavern on Mount Hira in the month of Ramadan. Year after year Mohammed climbed the rocky and desolate slopes of Mount Hira (since called Jebel Nur, "The Mountain of Light") and here in his loneliness cried out to God to reveal anew the pure religion of Adam, that spiritual doctrine lost to mankind through the dissensions of religious factions. Khadijah, solicitous over her husband's ascetic practices which were impairing his physical health, sometimes accompanied him in his weary vigil, and with womanly intuition sensed the travail of his soul. At last one night in his fortieth year as he lay upon the floor of the cavern, enveloped in his cloak, a great light burst upon him. Overcome with a sense

of perfect peace and understanding in the blessedness of the celestial presence, he lost consciousness. When he came to himself again the Angel Gabriel stood before him, exhibiting a silken shawl with mysterious characters traced upon it. From these characters Mohammed gained the basic doctrines later embodied in the Koran. Then Gabriel spoke in a clear and wonderful voice, declaring Mohammed to be the Prophet of the living God.

In awe and trembling, Mohammed hastened to Khadijah, fearing the vision to have been inspired by the same evil spirits who served the pagan magicians so greatly despised by him. Khadijah assured him that his own virtuous life would be his protection and that he need fear no evil. Thus reassured, the Prophet awaited further visitations from Gabriel. When these did not come, however, such a despair filled his soul that he attempted self-destruction, only to be stopped in the very act of casting himself over a cliff by the sudden re-appearance of Gabriel, who again assured the Prophet that the revelations needed by his people would be given to him as necessity arose.

Possibly as a result of his lonely periods of meditation, Mohammed seemingly was subject to ecstatic trances. On the occasions when the various *suras* of the Koran were dictated he is said to have fallen unconscious, and, regardless of the chill of the surrounding air, to have been covered with beads of perspiration. Often these attacks came without warning; at other times he would sit wrapped in a blanket to prevent a chill from the copious perspiration, and while apparently unconscious would dictate the various passages which a small circle of trusted friends would either commit to memory or reduce to writing. On one occasion in later life when Abu Bakr referred to the gray hairs in his beard, Mohammed, lifting the end of his beard and looking at it, declared its whiteness to be due to the physical agony attendant upon his periods of inspiration.

If the writings attributed to Mohammed be considered as merely the hallucinations of an epileptic—and for that reason discounted—his Christian detractors should beware lest with the doctrines of the Prophet they also undermine the very teachings which they themselves affirm, for many of the disciples, apostles, and saints of the early church are known to have been subject to nervous disorders.

Mohammed's first convert was his own wife, Khadijah, who was followed by other members of his immediate family, a circumstance which moved Sir William Muir to note:

"It is strongly corroborative of Mohammed's sincerity that the earliest converts to Islam were not only of upright character, but his own bosom friends and people of his household; who, intimately acquainted with his private life, could not fail otherwise to have detected those discrepancies which ever more or less exist between the professions of the hypocritical deceiver abroad and his actions at home." (See *The Life of Mohammed*.)

Among the first to accept the faith of Islam was Abu Bakr, who became Mohammed's closest and most faithful friend. Abu Bakr, a man of brilliant attainments, contributed materially to the success of the Prophet's enterprises, and in accord with the express wish of the Prophet became the leader of the faithful after Mohammed's death. A'isha, the daughter of Abu Bakr, later became the wife of Mohammed, thus still further cementing the bond of fraternity between the two men. Quietly, but industriously, Mohammed promulgated his doctrines among a small circle of powerful friends. When the enthusiasms of his followers finally forced his hand and he publicly announced his mission, he was already the leader of a strong and well-organized faction. Fearing Mohammed's growing prestige, the people of Mecca, waiving the time-honored tradition that blood could not be spilt within the holy city, decided to exterminate Islam by assassinating the Prophet. All the different groups combined in this undertaking so that the guilt for the crime might thereby be more evenly distributed. Discovering the danger in time, Mohammed left his friend Ali in his bed and fled with Abu Bakr from the city, and after adroitly eluding the Meccans, joined the main body of his followers that had preceded him to Yathrib (afterwards called Medina). Upon this incident—called the *Hegira* (*Hijrah*) or "flight"—is based the Islamic chronological system.

Dating from the *Hegira* (*Hijrah*) the power of the Prophet steadily grew until in the eighth year Mohammed entered Mecca after practically a bloodless victory and established it as the spiritual center of his faith. Planting his standard to the north of Mecca, he rode into the city, and after circling seven times the sacred *Kaaba*, ordered the 360 images within its precincts to be destroyed. He then entered the *Kaaba*

itself, cleansed it of its idolatrous associations, and rededicated the structure to Allah, the monotheistic God of Islam. Mohammed next granted amnesty to all his enemies for their attempts to destroy him. Under his protection Mecca increased in power and glory, becoming the focal point of a great annual pilgrimage, which even to this day winds across the desert in the months of pilgrimage and numbers over threescore thousand in its train.

In the tenth year after the *Hegira* (*Hijrah*), Mohammed led the valedictory pilgrimage and for the last time rode at the head of the faithful along the sacred way leading to Mecca and the Black Stone. As the premonition of death was strong upon him, he desired this pilgrimage to be the perfect model for all the thousands that would follow.

"Conscious that life was waning away within him," wrote Washington Irving, "Mahomet, during this last sojourn in the sacred city of his faith, sought to engrave his doctrines deeply in the minds and hearts of his followers. For this purpose he preached frequently in the Kaaba from the pulpit, or in the open air from the back of his camel. 'Listen to my words,' he would say, 'for I know not whether, after this year, we shall ever meet here again. Oh, my hearers, I am but a man like yourselves; the angel of death may at any time appear, and I must obey his summons'." Having completed the valedictory pilgrimage, Mohammed returned to Medina.

In the seventh year after the *Hegira* (*Hijrah*) (A. H. 7) an attempt was made at Kheibar to poison the Prophet. As Mohammed took the first mouthful of the poisoned food, the evil design was revealed to him by divine intercession.

It is related that during his last sickness he rose one night and visited a burial ground on the outskirts of Medina, evidently believing that he, too, would soon be numbered with the dead. At this time he told an attendant that the choice had been offered him of continuing his physical life or going to his Lord, and that he had chosen to meet his Maker.

Mohammed suffered greatly with his head and side and also from fever, but on June 8th seemed convalescent. He joined his followers in prayer and, seating himself in the courtyard, delivered a lecture to the faithful in a clear and powerful voice. Apparently he overtaxed his strength, for it was necessary to assist him into the house of A'isha, which opened into the court of the mosque. Here upon a rough pallet laid

on the bare floor the Prophet of Islam spent his last hours on earth. When she saw that her aged husband was suffering with intense pain, A'isha supported him in her arms until the end. Feeling that death was upon him, Mohammed prayed: "O Lord, I beseech Thee, assist me in the agonies of death." Then almost in a whisper he repeated three times: "Gabriel, come close unto me." In *The Hero as Prophet*, Thomas Carlyle writes thus of the death of Mohammed: "His last words were a prayer, broken ejaculations of a heart struggling-up in trembling hope towards its Maker."

Concerning the character of Mohammed there have been the grossest misconceptions. No evidence exists to support the charges of extreme cruelty and licentiousness laid at his door. On the contrary, the more closely the life of Mohammed is scrutinized by dispassionate investigators, the more apparent become the finer qualities of his nature. In the words of Carlyle:

"Mahomet himself, after all that can be said about him, was not a sensual man. We so err widely if we consider this man as a common voluptuary, intent mainly on base enjoyments—nay, on enjoyments of any kind. His household was one of the frugalest, his common diet barely bread and water. Sometimes for months there was not a fire once lighted on his hearth. . . . A poor, hard-working, ill-provided man; careless of what vulgar man toiled for. . . . They called him a Prophet, you say? Why, he stood there face to face with them; there, not enshrined in any mystery, visibly clouting his own cloak, cobbling his own shoes, fighting, counselling, ordering in the midst of them, they must have seen what kind of a man he was, let him be called what you like! No emperor with his tiaras was obeyed as this man in a cloak of his own clouting."

Confused by the apparently hopeless task of reconciling the life of the Prophet with the absurd statements long accepted as authentic, Washington Irving weighs him in the scales of fairness.

"His military triumphs awakened no pride nor vain glory, as they would have done had they been effected for selfish purposes. In the time of his greatest power, he maintained the same simplicity of manners and appearance as in the days of his adversity. . . . It is this perfect abnegation of self, connected with this apparent heart-felt piety, running through-

out the various phases of his fortune, which perplex one in forming a just estimate of Mahomet's character. . . . When he hung over the death-bed of his infant son Ibrahim, resignation to the will of God was exhibited in his conduct under this keenest of afflictions; and the hope of soon rejoining his child in Paradise was his consolation." (See Mahomet and His Successors.)

A'isha, questioned after the death of the Prophet concerning his habits, replied that he mended his own clothes, cobbled his own shoes, and helped her in the household duties. How far removed from Western concepts of Mohammed's sanguinary character is A'isha's simple admission that he loved most of all to sew! He also accepted the invitations of slaves and sat at meals with servants, declaring himself to be a servant. Of all vices he hated lying the most. Before his death he freed all his slaves. He never permitted his family to use for personal ends any of the alms or the money given by his people. He was fond of sweetmeats and used rain water for drinking purposes. His time he divided into three parts, namely: the first he gave to God, the second to his family, and the third to himself. The latter portion however, he later sacrificed to the service of his people. He dressed chiefly in white but also wore red, yellow, and green. Mohammed entered Mecca wearing a black turban and bearing a black standard. He wore only the plainest of garments, declaring that rich and conspicuous raiment did not become the pious, and did not remove his shoes at prayer. He was particularly concerned with the cleanliness of his teeth and at the time of his death, when too weak to speak, indicated his desire for a toothpick. When fearful of forgetting something, the Prophet tied a thread to his ring. He once had a very fine gold ring but, noting that his followers had taken to wearing similar rings in emulation of him, he removed his own and threw it away lest his followers form an evil habit. (See The Life of Mohammad.)

The most frequent, and apparently the most damaging, accusation brought against Mohammed is that of polygamy. Those who sincerely believe the harem to be irreconcilable with spirituality should with consistency move for the expurgation of the Psalms of David and the Proverbs of Solomon from the list of inspired writings, for the harem of Islam's

Prophet was insignificant compared with that maintained by Israel's wisest king and the reputed favorite of the Most High! The popular conception that Mohammed taught that woman had no soul and could attain heaven only through marriage is not substantiated by the words and attitude of the Prophet during his lifetime. In a paper entitled "The Influence of Islam on Social Conditions," read at the World's Parliament of Religions held in Chicago, in 1893, Mohammed Webb states the charge and answers it thus:

"It has been said that Mohammed and the Koran denied a soul to woman and ranked her with the animals. The Koran places her on a perfect and complete equality with man, and the Prophet's teachings often place her in a position superior to the man in some respects." Mr. Webb justifies his stand by quoting from the thirty-third *sura* of the Koran:

"Verily the Moslems of either sex; and the true believers of either sex, and the devout men, and the devout women, and the men of veracity, and the women of veracity, and the patient men, and the patient women, and the humble men, and the humble women, and the alms-givers of either sex, and the men who fast, and the women who fast, and the chaste men, and the chaste women, and those of either sex who remember Allah frequently: for them hath Allah prepared forgiveness and a great reward." Here the attainment of heaven is clearly set forth as a problem whose only solution is that of individual merit.

On the day of his death Mohammed told Fatima, his beloved daughter, and Safiya, his aunt: "Work ye out that which shall gain acceptance for you with the Lord: for I verily have no power with Him to save you in any wise." The Prophet did not advise either women to rely upon the virtues of her husband nor in any manner did he indicate women's salvation to be dependent upon the human frailty of her spouse.

"The Mussulmans," writes Sir William Jones, "are already a sort of heterodox Christians: they are Christians, if Locke reasons justly, because they firmly believe the immaculate conception and divine character; but they are heterodox, in denying vehemently his character of Son, and his equality, as God, with the Father, of whose absolute unity they have firm belief; while they consider our doctrines as perfect blasphemy, and insist that our copies of the Scriptures have been corrupted both by Jews and Christians."

Why I Am a Moslem

By
Omar Cleveland

I was brought up in the teachings of Christianity from my earliest childhood. I studied the Bible, read church magazines, and attended the Methodist Episcopal Church and Sunday Schools regularly until I attained my majority.

I felt assured that I could subscribe to all of its fundamental principles — its trappings of ritualism and superstitions in its entirety.

About this time, I came across an old copy of "The Alchemy of Happiness," by Ghazzali, an early Moslem writer. It was a treatise on the teachings of Islam.

There is nothing to compare the book to, for in all the world there have lived few human beings who so found their manifest destiny, so completely fulfilled it, and were so spiritually enriched and humbled by that fulfillment. Yet he was able to paint in words that physical, mental almost psychic unfoldment. It seems to stand as a masterpiece of life that transcends literature — thoughts wrapped in incomparable clearness, that had journeyed down the long reaches of the centuries to me. I was thirsty and it gave me drink; I was hungry and it gave me food.

Later I came in contact with Sufi M. R. Bengalee, the Head of the Ahmadiyya Movement in Islam in America. He brought to me a wealth of information and placed at my disposal many splendid books and magazines, for which I am very grateful to him.

The simplicity of Islam, the powerful appeal and compelling atmosphere of its Mosques — the five daily calls to prayer — the earnestness of its adherents, and the mellow concept of life touched the responsive chord of my heart and won my unqualified approbation.

No other religion can be compared with Islam, dictated as it was by the Angel Gabriel, to Mohammed in a cave in Mount Hira, not far from Mecca, whence he had gone to lose himself in meditation and solitude.

This message which is called the Holy Quran, contains what every soul craves for its spiritual elevation — it is truly the gift of Allah, the Book Eternal.

“Western Writers and Islam”

—Yonge

In Spain music was greatly cultivated, and there was very extensive musical literature.

Poetry flourished with music. Everyone was a poet. The extraordinary richness of the language, which is so full that the dictionary is in sixty volumes, and the natural cadences lend themselves to verse; and the tone of mind of the nation was poetical, and delighted in figurative imagery and in descriptive or romantic pieces. Professed poets were sure of renown and wealth, and even princes sent letters and challenges in poetry to one another. Story-tellers were also in high honour, and there were an immense number of romances, of which we may guess the style by their Eastern kindred.

History, genealogy, grammar, rhetoric, and philosophy were greatly cultivated, and many treatises on them were written.

Mathematics were studied earnestly, and the substitution of the nine Arabic figures for the cumbrous Roman method, enabled the operations to be carried much farther than before. Gebr, the Arab term for arithmetic, is the source of our term algebra. The sages of Cordova carried their calculations into astronomy, and improved on the systems of Ptolemy. Al Batany, who was born in 877, was the first to measure the obliquity of the ecliptic, and made other great discoveries of practical value. The names of most of the individual stars remain as monuments of our debts to these Arabs, from whom we learnt to talk of the zenith and nadir. Geography was also studied. The Arab descriptions of Spain are still valuable; and travellers were sent out to bring home accounts of the scenery, inhabitants, productions, and natural history of different countries. Treatises on all the branches of natural history abounded, and a few of them still remain, including one on all the methods of the chase with dogs, horses, falcons, etc.

Agriculture was especially studied. Great treatises on irrigation and crops, cattle, grafting, and gardening still exist, for the motto of the Arab landowner was: “He who planteth and soweth, and maketh the earth bring forth fruit for man and beast, hath done alms that shall be reckoned to him in heaven.” Even the Khalifs worked in their gardens with their own hands, and Andalusia was like one vast highly-cultivated farm.

Many plants were introduced by the Khalifs, which Spain lost and neglected after the discovery of America; saffron and mulberry-trees, ginger, myrrh, bananas, and dates. The Spanish names of many plants show their origin, and some have traveled even to us, such as the apricot, from ALBARIC AQUE; the artichoke, from ALCA CHOFA; cotton, from AL GODON. Medicinal plants were greatly studied, and the Arab physicians, working on from the discoveries of Celsus and Galen, divided with the Jews all there was of healing skill or knowledge; and though anatomical studies were impossible to a devout believer, their surgeons made some progress in discovery. Chemistry and alchemy alike are derived from their words AL KYMIA, altered from the Greek. The terms alembic, alcohol, and alkali mark their progress in discovery; and the signs of apothecaries' weight, only now falling into disuse, are a remnant of the days when the leech was either a Moor or a Jew.

Nor were women excluded from all these studies. They studied enough to be companions to their husbands, and a lady named Maryam had a school for young maidens at Seville, where they could acquire science, mathematics, and history, as well as lighter arts. They went about veiled up to the eyes, and never ate with men; but they were allowed to associate with them in the courts and gardens of their beautiful houses, and join in their conversations, music, and poetry.

Cordova, the seat of a great literary society, where the descendants of Arab sheiks by turns opened their gorgeous palaces in the evenings to poets, philosophers, and men of science, who debated and recited as in the golden days of Pericles or Maecenas. Jew and Christian could be freely admitted, and travelers and discoverers related their adventures, showed the curiosities they had brought home, and described the places they had seen. Or anecdotes were related, when story-tellers vied with each other in relating instances of courage, generosity, adroitness, or the like; poems were recited, or arguments held on abstract subjects or mystic explanations of the Koran, stretching its meaning as Mohammed never intended. The impulse he had given had carried these Arabs to the highest point, and their progress was shown in the exquisite taste of all their productions, from their buildings down to the lovely illuminations which enriched the beautiful Arabic writing of their manuscripts.

—The Augustan Age of Cordova.

Islam on Marriage

By

James Williams (Muhammad Ahmad)

America has a difficult problem to meet, a problem which has sounded from the very heart of its society and re-echoed throughout the length and breadth of its cities and states. That is — the problem of marriage.

In the United States, Federal Laws do not govern the contracts of marriage. Each state, being sovereign, constructs the laws of marriage to suit itself. In forty-eight states, there are forty-eight distinct and separate codes, in which this most important phase of life is dealt with.

The Laws of some states are protective; in others, perilously insecure. In most cases, they are incompetent and ill-constructed. Divorce is rampant. Easy marriage and equally easy divorce leave in their wake, suffering women and children, whose only recourse is to throw themselves upon the mercy of the state for charitable maintenance, in case the father does not or cannot contribute to their support. In any case, the situation is lamentable.

ISLAM offers a direct and comprehensible answer to this situation. Its code of ethics, in regard to marriage, was set forth in the Holy Quran thirteen hundred and fifty years ago and has, unto this day, acted as a working principle for all mankind.

It has no loop-holes. It is unique, in that it is complete within itself.

First: Islam unreservedly protects the rights of women.

Second: Islam protects the rights of children through marriage.

Third: Islam enjoins the economic security of both.

In the first instance, Islam says that "Not only should the parties of a contemplated marriage satisfy each other as to their respective merits, but the relatives of the bride should also satisfy themselves that the proposed bridegroom is a person who would be a suitable husband for the bride and a desirable father of her children." (Ahmadiyyat—page 281-282.) That is to say, among other things, he has the visible means to take care of a family, once he has entered into the marriage.

state. The wife will not then be permitted to take unto herself a husband who would be a burden, and that she might even have to support herself.

In addition to this, the presiding magistrate or judge must satisfy himself that no fraud or deception is being practiced upon the bride.

At the time of marriage, Islam requires a marriage settlement to be made upon the wife. The matter of "dowry", is one of the most fundamental laws of Islam. Its object is to provide the wife with an independent proprietary position, and should be free to spend as her discretion allows. The institution is a practical acknowledgment by the husband of the independent proprietary position of the wife and her right to maintain and acquire separate property, which the husband cannot use to his own purpose.

Divorce is practically unheard of in Moslem countries. It is allowed, but only under extreme circumstances. The obtaining of divorce on trumped-up charges, such as mental cruelty, etc., would be laughed at and derided. For every one hundred divorces in America, there is hardly one in Islamic countries.

With regard to children:

Upon the father devolves the full responsibility of the maintenance of his children. Strict laws govern their support. If a woman marries, she is relieved of all anxiety with respect to the maintenance of herself and her children, and if she does not marry, which Islam does not approve of, she has only herself to maintain out of her property. If a man marries, and Islam bids him so, he will be responsible for the maintenance of his wife and children. Keeping this in view, Islam has fixed the share of the husband as double that of the wife.

This is a good deal different in America, where today, numbers and numbers of women work, so that their children may be amply provided for. It is, in truth, a jig-sawed system.

What America needs is universal laws, of Islamic origin, that will satisfactorily meet the crying need of the situation at hand. Instead of being chopped up into forty-eight different kinds of law, it needs ONE governing principle, which will eliminate past mistakes and solidify into ONE golden standard.

America has a crying need for the ethics of Islam. How soon she will adopt them, time will only tell.

A Persian Ode

By

The Dervish-poet, Baba Kuhi of Shiraz

"In the market, in the cloister—only God I saw.
 In the valley and on the mountain—only God I saw.
 Him I have seen beside me oft in tribulation:
 In favour and in fortune—only God I saw.
 In prayer and fasting, in praise and contemplation,
 In the religion of the Prophet—only God I saw.
 Neither soul nor body, accident nor substance,
 Qualities nor causes—only God I saw.
 I opened mine eyes and by the light of His face around me
 In all the eye discovered—only God I saw.
 Like a candle I was melting in His fire:
 Amidst the flames outflashing—only God I saw.
 Myself with mine own eyes I saw most clearly,
 But when I looked with God's eyes—only God I saw.

(Translated)

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A Meeting in the Ahmadiyya Mosque in Chicago

By Dr. Harlan Tarbell
Metaphysician and Psychologist

Ever since I have been a youngster I have been interested in truth. I realized at an early age that we were living in a world of illusion due to greed and the selfishness of man, and that greed and selfishness were not interested in humanity as whole but in *self*.

Great Teachers and Masters came to the world at times when they were most needed and brought us greater understanding of life, accenting things most needed during their respective periods on earth. Muhammad, Jesus, Moses, Confucius, Buddha, Zoroaster and all the other founders of religion taught the science of life with great strength and vividness.

I first became actively interested in Muhammad through Carlyle's excellent essay on this great prophet and teacher. His great and unique service to humanity is but little realized by the western world.

Sufi Bengalee has been my neighbor for about seven years and we have become intimately acquainted with one another. We have worked side by side as brothers. I have learned many things of Islam from him; and whereas Islam had been held up to me as a religion of the sword I found it was a religion of peace. The remarkable contributions of Islam toward the solution of human problems were startling revelations to me.

It was with ardent interest that I visited the Ahmadiyya Mosque in Chicago. On the eighth of September I was fortunate to attend a special meeting there. The delegates from various American cities came to attend the meeting which was represented by six races of people. All were working in the interest of God through the teachings of Muhammad and had forgotten whether they were brown, yellow, black or white.

The meeting was opened with a melodious chant from the Qur'an by a new American Moslem, Abdur Rahman.

Sister Fatima was then introduced and she spoke in behalf of the Society of the Maids of God. She greeted the audi-

ence, and told of the wonderful progress the Mosque has made and expressed great sincerity and grim determination to go forward to establish Islam—peace upon earth.

Then Sufi Bengalee made the opening speech saying, "A few years ago a meeting was held under the auspices of the World Fellowship of Faiths and the subject of discussion was 'How Can We Overcome Color and Race Prejudice?'

"There were some important Christian ministers including the Dean of the University of Chicago. I had the pleasure of representing Islam. Clarence Darrow was one of the speakers. He made the statement that religion was not going to overcome color and race prejudice. The Christian ministers instead of refuting this statement admitted the failure of Christianity in overcoming color and race prejudice.

"At that time I met the challenge and stated, "All through the ages wherever Islam has gone, Islam has exterminated color and race prejudice. Now that we are in America we will solve this problem in this country also.

"I do not say that we have solved the problem but we have certainly laid a solid foundation toward the solution. As a humble proof of this I present to-night two Moslems, one white and one colored."

Omar Khan, a colored Moslem, was then introduced and he spoke very convincingly.

Brother Omar Khan was followed by a white Moslem, Muhammad Ahmad, who told of the great benefit that Islam had been to him and his wife, and that it had opened such a beautiful viewpoint of life which he had never had before embracing the faith of Islam. Now he saw all men as brothers, all things as God's, had a perfect code of ethics and he was so much farther in tune with the infinite.

Sufi then introduced Mr. Charles F. Weller, head of the World Fellowship of Faiths. Mr. Weller said that while he had been raised a Christian, yet he could call himself a Moslem, for Muhammad's teachings were so much in tune with his own ideas and ideals of life, and it was with pleasure that he called himself a Moslem. He gave tribute to the Prophet Muhammad, his belief in God and in prayer, brotherhood, prohibition and in raising the status of women.

Next Sufi called me to say a few words. I was happy to respond to the call and speak on the truth. "We are of God

and created by God, we should live for God, follow the laws of God. And we must not be sidetracked from the main purpose of life by illusions. We are not children of the moment but children of eternity and we must live so as to root ourselves into eternity in tune with the Divine plan. Islam is doing a stupendous work, if it only worked for the brotherhood of man. But it deals with life as a whole and in complete—the life of happiness and progress, the natural automatic result of being submissive to the will of God.

“God designed the world for the happiness of man. Man himself has brought forth all the troubles and hardships through selfishness. Man must return to Allah to find true happiness. This is what Muhammad and other great prophets tried to make man understand. They came to teach Life abundant for all men, for all men were created in the image of God.”

Sufi Bengalee closed the meeting with a brief but inspiring address. He said in part, “An old Greek legend tells the story of a demon, who after he waylaid his intended victims, asked them various questions. If his prey was so unfortunate as to give the wrong answer, he was immediately devoured by this monster. And so does each age have its questions which each faith and religion must answer correctly or perish.

“This age is also a demon and puts questions to the different religions. The religion which will answer the questions correctly will be saved. Islam answers the questions!”

Sufi Bengalee discussed briefly how Islam leads men to the realization of God, makes peace among all religions, establishes brotherhood and solves economic problems and answers all the questions of the day. He told how the work of Islam is spreading like a wild conflagration in America and showed that the salvation of the world lies at the feet of Islam.

An American observer noticed that there was no clapping of hands but overflowing enthusiasm was expressed by Arabic prayers “Allah-o-Akbar, Al-Hamdu-lillah” (God is most great, All praise belongs to God).

At the conclusion of the meeting, the faithful retired upstairs when the Moslem call to prayer was given, and prayer was performed in congregation. It was an impressive spectacle to see the Moslems standing side by side, shoulder to shoulder, forming straight lines in prayers and kneeling and bowing down symbolizing obedience to God.

Press Notices

SIOUX CITY TRIBUNE

January 11, 1935

ISLAM CURE FOR ECONOMIC ILLS, LEADER SAYS HERE

100 Sioux City Moslems Greet
Missionary Here

Sioux City Syrians of the Islam religion greeted Sufi Mutiur Rahman Bengalee, leader of the Islam missionary movement in the United States, when he came to Sioux City from Chicago.

With the visit of the Islam teacher and minister, Sioux City has become conscious there are nearly 100 Moslems numbered in the cosmopolitan group which comprises the city.

The youthful missionary, who was born and educated in India, gravely explained the objectives of Islam as a religion, destined to obliterate such calamities as depressions and resulting unhappiness.

The title "Sufi," the minister said, means spiritual leader and attainment of purity. Sufi Bengalee was educated in the Universities of Calcutta and Punjab, in India. He left India six years ago to lead the Ahmadiyya movement in the United States.

Of the 35,000 Moslems in the United States, the majority are Syrians, Sufi Bengalee said. Among these 35,000 are about 10,000 converts, he said, pridesful of the achievements of his movement. There are 25 organized mission groups in the United States and three mosques, at Michigan City, Ind., Chicago and Brooklyn.

Sufi Bengalee showed where many of the principles of Christianity and Islam coincide but pointed out one difference which he believes significant and interesting to Christians.

"We do not believe Jesus died on the cross," said Sufi Bengalee. "It is our belief and supported by history, Jesus was only wounded on the cross. He was taken unconscious to the sepulchre, from

which his disciples moved him at night, taking him to one of their houses.

"There he was ministered and brought back to health. In disguise, he slipped out of Palestine and went to northwest India. We have found his tomb there at Srinagar, Cashmere, India."

Jesus, to the Islam religion, was a great teacher. However, in the light of the times, Sufi Bengalee's chief interest seemed to lie in the economy of his religion and how the application of the three great laws of Islam would be a panacea to the economic ills of the modern, westernized world.

These are the same laws which were in effect during the period in the Fourteenth and Fifteenth centuries when the Moslems were at the height of their power. With their retreat before the western world, the laws were superseded by the modern laws, which provide a capitalistic world, he explained.

"The result of the application of these laws would not be communism, because Islam believes in the possession of property. Neither would it be capitalism which means the laboring class is the sufferer, the gradual extinction of the middle class and the assumption of few risks by the capitalists."

The three great laws of Islam are:

1. Law of inheritance. Islam law provides the estates must be divided equally among all the relatives of the deceased. Under this law, all great fortunes are divided and within three generations cease to exist. This prevents the accumulation of vast wealth and its ultimate usurpation of power.

2. Zakat. The purifying tax. On all wealth, including cash and all properties and possessions, Islam provides a $2\frac{1}{2}$ per cent tax per annum. This revenue does not go to the operation of government but is distributed among the poor and the needy.

"Needy is not synonymous with

poor," Sufi Bengalee pointed out. "Should I lack funds, yet really not be classed as poor, and I was seeking higher education, this fund would provide me the money."

3. Usury. There is no usury in Islam.

"All economists agree there should be no interest paid on loans to be used for consumption. The difference between Islam and western economy lies in the opinions concerning loans for profit and production.

"In capitalism the owner of the wealth does not assume enough of the risk and labor must assume too great a percentage. Under the Islami law, capital would profit if the investment is successful but it must bear as much loss in case of failure," Sufi Bengalee said. "The Islamic economic system gives wide and equitable distribution of wealth."

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MOSLEM MISSIONARY FROM INDIA OFFERS CURE FOR ECONOMIC ILLS OF THE WORLD

Sufi M. R. Bengalee Explains Religion of Islam

By Merrill Buruette

Like a breath from the far east, tinged perhaps, with the atmosphere of the occident, Sufi Mutiur Rahman Bengalee, Moslem missionary from India to the United States, visited The Journal editorial rooms Thursday, explained the religion of Islam and presented his panacea for the world's ills.

His picturesque silken turban, framing a bearded countenance in which dark eyes sparkled and white teeth flashed, bespoke the orient; smartly shined oxfords and gray spats revealed the American influence.

The missionary is being entertained in Sioux City in the home of Mr. and Mrs. D. Joseph, 1411 Virginia Street. He is a graduate of two universities, one in Calcutta and the other in Lahore in the

province of Punjab. He speaks English fluently.

Sufi Bengalee left two impressions in his remarks about religion and economics, namely:

That the United States, as well as other nations, must change its economic system if depressions are to be prevented, and

That Americans do not have the proper conception of true religion.

"The trouble with your country," Sufi Bengalee said, "is not lack of food and clothing and money. You have more food than can be eaten, more clothes than can be worn, and more money than you can spend. The difficulty is in concentration of wealth and lack of distribution.

"In Islam, which is the religion wrongly called Mohammedanism, are three laws set down by the prophet Mohammed, which, if they were observed in your nation, would forever solve your economic problems."

One of the specific peculiarities of Islamism is absolute prohibition of the use of intoxicants.

In explaining his statement that Americans do not have the proper conception of true religion, the Sufi summarized the differences between Christianity and Islam, briefly, in the following line of thought: Islam is uncompromisingly monotheistic, whereas Christians believe in the Trinity, the deity of Christ, vicarious atonement and other related doctrines. The Moslem worshipper believes in Christ only as a man and a prophet of God, not the son of God except as all prophets and followers are sons of God. Islam places Jesus in a classification with Abraham, Moses, Krishna, Buddha and Confucious.

According to Islam, life after death is the continuation of life on earth. Heaven is eternal and everlasting whereas hell is only temporary. Hell is as a hospital treatment for the human soul, which, as soon as it is cured, goes to heaven.

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SUFI M. R. BENGALEE, M. A.

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